

/58 cont./ unfortunately, she scratched her head far too often, and though this may occasionally have occurred out of embarrassment,

● S15 nevertheless lice had their visible part in it.

[262] Eva's friend, about twelve years old, "my intended" (Pl. 5, third from the right),² was in the habit of picking them out and eating them.

162 In general this one had all the good things in the village, and many



Fig. 2. "Eva," Tumayana's daughter.

162 beads that I had given others I later found around her neck. She was the
621 little daughter of the deceased chief and his /59/ heiress. Her uncle
[222] Tumayana was only the provisional chief; if I had followed Paleho's
[123] very seriously meant suggestion and had married his niece, he would have
had to turn over the government to me. Even today I cannot deny that,
[291] quite apart from the excellent match with which there was associated no
greater demands in the way of dress than a string of beads and a piece
of bark-bark the size of a small human ear, a better opportunity of be-
coming acquainted with the ethnology of the Kulische could scarcely
[42] have been imagined. I saw little of the other women, with the exception,
perhaps, of the "Egyptian," who also came over from the second village,
a tall greedy person with an Egyptian profile and almond-shaped eyes
(Pl. 5, second from the right).

(See P. 28--April 1917)

/61 cont./

[52] The taciturn Indians, men and women, chattered constantly, and Eva's delightful laughter rang out merrily. The women were all busy. One was scraping a reddish bark which, when cooked, furnishes a curative brew, a second was pounding mandioca grains in a mortar. Now and then a swallow was brought to one of the men in the hammock. A beautiful picture there by the flickering fire that leaped up at the enormous kettle; the naked woman with long hair was skimming off the milk-like, gently bubbling foam of the piserego in a little pot and pouring it back again and again with a vigorous swing of her arm. Others stepped up, yours truly as well, and tasted; licking their fingers. My intended looked very trim, too, her "raven-black Mongolian hair" had glints of faded light brown, and she was squatting in front of three discontentedly cawing green parakeets which she was feeding out of a little pot. Then my turn came; she placed a freshly baked, golden yellow bein flat-cake in front of me and did not forget to remark that it was her own handiwork.

Fat Yapü had fallen asleep. I, too, was overcome by a pleasant weariness in the unfamiliar, mood-evoking equableness of the domestic activity; I could not resist the pleasant invitation to take a midday nap, although in the largest hammock there I squirmed like a fish in the net.

I had slept soundly. The picture had changed. The women sat outside on the plaza, five in a row one behind the other, busily engaged in delousing. Anyone who caught a little animal placed it on the tip of the tongue and swallowed the delicacy or gave it to the original owner, who received it from the rear in her upturned right hand. The men were attentively watching swallows, "zi"; Lucha shot at them without hitting them; when a pair took its prey in the air, this aroused general interest, and good old Paleko furnished explanatory comments. Everywhere dolce far niente. Only the ants did not celebrate; large carregadores marched by, heavily laden with pieces of stalks and charcoal.

B /172 cont./

142 especially the "Egyptian woman" of the first village, with her narrow face and her long, slightly aquiline nose, showed great resemblance to the women of the ancient kingdom of the Nile, as these have come down to us.

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142 Bulging foreheads were found here and there among all tribes, but they were typical of the Trumai and doubly conspicuous among these little people. They also had the greatest prognathism and the most receding chin; they had a narrow nasal root and little space between the eyes, while the Mehinaki were, striking because of their slight prognathism, protruding chin, wide, low faces, and eyes far apart. The faces of the Nahuai differed from those of the Bakairi in their coarser character; in contrast to the oval shape of the latter, they had a somewhat square and thick-set one, with very prominent jaw angles. The most finely chiseled faces were to be found among the Kamayuri.

The iris was dark brown and only as an exception light brown; the Trumai had relatively light eyes. We found one blue-eyed Nahuai. He had nothing special in the way of hair and skin color; his hair was black and quite straight. He was the father of a young man with dark brown eyes, but his own eyes had a definitely blue iris. The position of the eyes was horizontal or slightly oblique, the form was almond-shaped; the eyeslit among the Bakairi was commonly wide open, among the rest, especially among the Nahuai and Kamayuri, rather small and low. We did not see Mongolian eyes; only one Kamayuri could be regarded as Mongoloid.

Beautiful teeth were extremely rare. They were more often opaque, rather than translucent, the color was yellowish and only as an exception white, the position largely irregular, they were rather bulky, but among the Mehinaki frequently small and fine. Almost everywhere they appeared greatly chewed down. One never sees the Indians brushing their teeth or rinsing their mouths, which would be very advisable in view of their starchy diet.

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[42] They use their teeth very incautiously if they do not have any fish teeth or shells at hand; moreover, they bite a hole into the oyster-like, hard shells of river mussels, in order to smooth wood

/176 cont./

I never saw among the men the reciprocal and daily delousing practiced so happily by the women. The comb, plaited out of pointed bamboo sticks, hung on the hammock. The hair was not excluded from the painting with urucú red; sometimes it dripped with the red oil and designs might even be applied: one Auetó who was in a festive mood had painted a stripe of urucú red two fingers wide along the lower edge of the calotte, while two stripes ran upward from the ears to the tonture, so that Wilhelm, who was well-informed in matters of costume, was moved to compare it with a helmet of the early Middle Ages.

I often watched Tumayana in particular when he plucked out his sparse beard hair. In the possession of a mirror, he could devote himself to this contemplative occupation with great concentration for hours at a time; he evidently did not feel any pain, but rather the enjoyment of an industrious man who loves his stimulating work. Accustomed to the procedure from childhood as a matter of course, he was scarcely acquainted with the more disagreeable part of the operation, the fear of it. The people are vain to a high degree, but it is improbable that the nerves of the Indians react more dully to begin with than ours, to judge from the behavior of children. The same man who, with an expression of only slight pain, scratched open his swollen skin with the scarifier to which I shall come back later, thinking that he would cure himself by this, cried out at the first unexpected feeling of pain when I held the burning-glass over his hand.

Unsubtly, with regard to the plucking of hair, we are dealing today with an old custom, with a fashion for which no one would any longer think of asking the reason, or, more probably, the reasons. People practice the custom, are used to it, and therefore find ugly the strangers who do not know about it. It has been remarked that the beard is plucked precisely by those peoples who are already sparsely provided with this adornment by nature, and it was not enough to say that it is easier in this case to pluck them out; rather it was believed that the sparsity as such looked ugly to the people. My long and thick beard, however, really seemed ugly to the women, and one or another of the Indian women, tugging at it with familiar aversion, gave me the